THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—MALACHI, 3: 16-17.

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BOOK OF MORMON NAMES.

A WRITER, G. B. Hancock, in the *Octographic Review*, U.S., endeavors to prove that the Prophet Joseph Smith was an impostor, and that the Book of Mormon is a fraud—an undertaking, which, by the way, has very often been attempted, but always without success.

Mr. Hancock presents what at first appears to be a formidable argument, but upon investigation it is found to be as harmless as a wooden gun He gives in parallel columns a list of names from the Book of Mormon, and another of names of men and places as recorded in Central American inscriptions, and the dissimilarity is pointed to as an evidence of fraud on the part of the Prophet Joseph

This argument is by no means new In 1887, a preacher by the name of Lamb advanced it in Utah. He gave lectures throughout the State, often in "Mormon" meeting houses. He was listened to by thousands of "Mormons," and at times Church officials presided at his gatherings. But it is not known that his "strong reasons" appeared convincing to anybody. Mr. Hancock simply copies from Mr. Lamb's book, without even giving credit. We leave the reader to say whether that is evidence of literary fraud or honesty. His argument, when dissected, is found to run thus:

Proper names are not translatable. They are only transferable. Bible names are found in Bible lands to this day; but Book of Mormon names are not found in the Americas, therefore that book is fiction. That is the argument, every single step of which bears a misstatement of facts.

The first statement need not detain us long. Mr. Hancock asserts that

"the names of men, cities, towns, countries and rivers are not translatable," but that the same sound is given to them, as near as possible, in each language. Proper names, however, are translatable. Nathaniel means "the gift of God"; Baruk, "blessed"; Hagar, "flight"; Ramah, "high place"; Joshua, "God is salvation," and so on. Modern names, too, have their meaning, and are, consequently, translatable. William, or Wilhelm, means a "golden helmet"; Rothschild, a "red shield"; Bountiful, Battle Creek, Salt Lake, are proper names with well understood meanings. In the ancient Maya language names such as Coh, Moo, Aac, Mayach, etc., are all translatable. In fact, all proper names have originally been translatable, although the meaning of many is now lost. Even the alphabet, if Mr. Plongeon's theory is correct, is translatable. This is sufficient proof of how much reliability the critic of the Book of Mormon names can have placed to his credit at the outset.

His second statement is hardly less unreasonable. "One can take the Bible," Mr. Hancock says, "and go into Bible lands, there to find the names of men, countries, cities and rivers, just as given in that book from the remotest antiquity." The author of that broad assertion would confer a favor upon the world by going into Bible lands and pointing out such places as Capernaum, Golgotha, Zoar and scores of other places about the location of which scholars can now only venture a guess. The fact is that some Bible names have been retained in Bible lands, while many have been entirely lost, and others have been changed beyond recognition.

The latter fact deserves special notice. The Bible has never been entirely lost. It has been a force in human civilization in all ages; it has been read, studied with sacred reverence, and circulated by thousands, nay, millions of copies. And yet many of its most important proper names are almost eliminated from the vernacular of Palestine to-day. Jerusalem is no longer, in the language of the people there, Jerusalem, but El Kuds; Hebron is El Chalil; Jericho, Er Riha; Bethania, El Asarije; Sichem, Nablous; Samaria, Sebastije; Jezreel, Serin, Gath Heper, El Mschhed; Capernaum, Tell Hum; Damascus, Esh Sham, and so on. Thus names have changed even in Bible lands, and in spite of uninterrupted history. We are confronted by the same fact, if the names of the Bible are compared with the names of Bible lands as recorded in ancient secular inscriptions.

There is, for instance, a hieratic papyrus of the fourteenth century B.C., which contains a description of a carriage journey through Syria, made by an Egyptian officer, but the identification of the names, so scholars tell us, is "very dubious." In some other records in cuneiform inscriptions the names Hazzatu, Ursallimmu and Samarina are found among others, supposed to be Gaza, Jerusalem and Samaria respectively. Thus names change. Hazzatu of the cuneiform inscription is Gaza in Gen. 10: 19, while on modern maps it is Ghuzzeh. Jerusalem was once Ursalimmu, while to-day it is El Kuds.

What force is there, then, in the allegation that Bible names still remain in Bible lands? Some do, but a great many do not. But suppose that every copy of the Bible had been buried shortly after the destruction of Jerusalem, as the sacred implements of the ancient temple were once hid

by a Prophet. Suppose the Christians had been previously all but annihilated by persecution. Suppose that the Bible lands had been overrun with Saracene and Arabic civilization minus the elements of Christian origin, and that finally a copy of the Bible had been found. Would it, under those circumstances, have been possible to identify a single Bible name? The fact that so many names have changed, notwithstanding every effort to preserve them, is sufficient reply to all these questions. Where would a modern scholar, with a newly-discovered Bible, lost for centuries, look for Canaan? In the name Palestine there is no indication as to what region is meant by Canaan. Or where would he look for Mizraim? Could he guess that Egypt is the Old Testament Mizraim? What about Shur? What about such names as Tubal, Javan, Gog, Armageddon and others?

The third statement is a plain case of begging the question. Mr. Hancock says Book of Mormon names are not found in the Americas. To prove that, he gives an incomplete list of such names, and a still more defective list of ancient American names, and behold! because one mutilated list shows no resemblance to some fragments of another, therefore, one is a fraud. If this reasoning were applied to the Bible, that sacred record would also have to be pronounced fiction. From what has been said in paragraphs, it is clear that it would be easy to pick out half a hundred Bible names of cities, rivers and countries, and place beside them an equal number of modern or ancient names, totally different, though many of them would stand for the same places,. It is equally easy to make a similar experiment with names of persons. The following names are supposed to represent the same historical persons:

Bible Names:	Secular Records:
Pul 3 Kin, 15: 19	Khinziros.
Merodach-Baladan, Is. 39: 1	Mardokempados.
Sargon, Is. 20: 1	Arkeanos.
Essar-Haddon, 2 Kings, 19: 37	Asaridinos.
Darius, Dan. 9: 1	Cyaxares.
Belshazzar, Dan. 7: 1	Labynetus.

This brief list is sufficient to show the nature of the disrcepancies between some Bible names and those on other records. What value, then, has the argument, against the Book of Mormon, founded on discrepancies in names? Were the history of ancient America as well known as is the history of Egypt, Assyria, Babylonia and Syria, those discrepancies might easily be accounted for.

The critic of the Book of Mormon should not lose sight of the history of that volume. According to the book itself, shortly after the deluge some members of the human family were brought to the Continent, where they became the bearers of their own peculiar civilization. These were the Jaredites. Six hundred years before Christ another colony came from the Holy Land and settled in South America. From this colony the Nephites and the Lamanites sprung. The two, although of one common stock, soon developed on different lines, somewhat similar to the two branches of the

house of Abraham. A third colony also came to this hemisphere from Jerusalem shortly after the one just mentioned. It flourished for centuries, and was finally discovered by a party of Nephites, traveling northward.

Between the Nephites and the Lamanites there were constant wars, and the former were almost annihilated. Before this, however, the Prophet Mormon gathered the records of the people and copied them in an abridged form. Moroni, his son, finished this work, and hid the completed volume in the hill Cumorah. Nephi was, as he informs us, a Hebrew and Egyptian scholar, and without doubt the knowledge of these two languages was perpetuated as far as it was possible to do so while wars were raging, causing more or less unsettled conditions. When finally the compilation of the Nephite records was made, the vernacular had, naturally, been so modified that it was practically a new tongue.

With these facts before us it is plain that we cannot look for any large list of Book of Mormon names among the secular records of any one nation of American aborigines. As is to be expected, when the history of the book is considered, the early names of places and persons are of pure Hebrew or Egyptian origin. Lehi, Nephi, Melek, Sam, Ishmael, Gilgal, Gideon, Jerusalem, are instances of this. Later names show modifications and changes, some of which are difficult to account for at the present stage of American archæological knowledge.

But Mr. Hancock assures us that "there is not a name in the entire Mormon list that bears the remotest resemblance to any of the ancient names of Central America." The name Ishmael certainly closely resembles Uxmal, if it is remembered that X in the Maya language is the equivalent of the English Sh. It also resembles Izamal. Jacob and Ukub present another striking resemblance. Isaiah may be Itzaob. Imox (X pronounced as Sh) would not be much of a variation from Enos.

We may add a suggestion that the very name Cumorah, which at one time was called Rama, may be composed of Maya words. Without venturing assertions, we merely suggest that that proper noun might in Maya read Kumalaha, there being no R sound in that language. But according to Maya scholars, Ku means God; Mo, ma or me is place, earth. La is eternal truth, and ha is water. Kumalaha, or Cumorah, would then perhaps mean "the place of the truth of God, that has come from the other side of the water." Rama, or Lama in Maya has nearly the same meaning: La, truth, and Ma, place—the place of truth.

We do not claim that it is at present possible to account for all the proper names in the Book of Mormon, but we do claim that the reasoning which stamps the volume as a fraud, because of the apparent difference between some of these names and some others which happen to be found on ancient monuments, is absurd. The same fallacious reasoning, if admitted as correct, would compel us to set aside the Bible as well as the Book of Mormon.—*Deseret News.*

THOSE who are helped in their better days generally forget the debt or repay it with unkindness.—*Episcopal Recorder.*

WELCOME TESTIMONIES.

SOME time ago the STAR noted the efforts made by some of the brethren traveling on the Continent, without "purse or scrip," and the results thereof. We append others kindly forwarded to us by President McMurrin.

Elder Zarbock writes from Stuttgart thus:

"I have labored in Karlsruhe, Baden, for the last six weeks without purse and scrip. I did not know how I would be able to attend Conference, but on the 9th inst. I received ten marks from my friends whom I have found here, and which enabled me to attend. This occurred mostly among non-members of our Church."

ELDER M. RICH PORTER also writes his experience from the same city regarding the trip of his companion and self to Conference:

"On our way to the Conference, Brother Jos. Folkman and myself walked from Strasburg to Karlsruhe in the Vogesen mountains. From the fact that we had a long way to go in a short time, we started early, having with us about 25 cents, enough to keep us the first night. On the first day we gave tracts out in three villages. We entered the first at noon, and in the second house I was given a good dinner, and enough besides to satisfy Brother Folkman. At night we were well received, and had our supper given us, but slept in an inn. Next day we began our march with about 10 cents in our pockets, and walked steadily all day spending our remaining money for some biscuits for dinner, then reached a village in which we had an address, tired, weak and hungry. Were led to a family who informed us that no such address was in the place. They at once became interested and gave us a good supper, one of the most thankfully received meals I ever had. They directed us to a family in the next village who made us welcome, and gave us all the attention possible. Spent the next forenoon tracting in the village, being received by nearly every one. Sold one family two books, were given a fine dinner and enough in our grip for supper and breakfast. In the afternoon we met a preacher who treated us to apples, and a good sister gave us three marks. We reached Karlsruhe with over four marks, having had a good bed each night, and plenty of good food to eat. I feel thankful for my experience."

ELDER F. G. F. HUFNER gives experience on the same lines:

"I started with Elder Henry Seeger from Heilbronn to go on a trip through the Ohringen district. I decided to do it without purse and scrip, and sent my money to Stuttgart, except the fare to Ohringen. We took the train, and on arriving at that place I found that my satchel was a nuisance, so I sent that home also, and had then to carry only my umbrella. I stayed four days with Elder Seeger, then he returned home to Heilbronn, while I went on and stayed out altogether twelve days, and was well cared for, but did not have any money the first week. Calling on an aunt of mine she gave me ten marks, so that helped me to use the train occasionally the latter part of my trip. Nearly every day I walked five to ten

hours, sometimes in the snow, intense cold, and in storm. During this time I found people at home, as it was a farming community, and I had a good chance to speak to the people. Brother Seeger and I also found that by proper application we could secure halls free of charge. We held, however, only one meeting in a private hall while together. I also called on some relatives, and visited some members in the Buckwang district, but tried particularly to make new friends. Nothing extraordinary happened, but I felt well all the time, was well cared for, and my health particularly had improved. I got along all day wherever I went, nothing but plenty of warm milk, fried or boiled eggs, barley bread and apples, and on this diet I could walk and stand the cold as perhaps never before, and when I got back to Stuttgart people told me that I was looking well, a thing I was not used to hearing, and I know that this is the only true and really successful way to do missionary work."

Elder Thos. E. McKay follows in the same strain, thus:

"One of the very best ways to get nearer to Him who knows all our hearts alike, is to proclaim the Gospel of Jesus Christ in the 'old yet new' method of traveling without purse or scrip. Our Father in heaven provides for those who work in this manner, as is shown in following instance in the experience of two other Elders from the Stuttgart Conference.

"They began their 'trip' at 8 o'clock in the morning, and had traveled about four hours, bearing their testimonies and leaving tracts wherever they felt impressed.

"Upon leaving one house a kind, motherly-looking woman followed them out, and with tears in her eyes thanked the Elders, wished them success, and gave them a 'mark,' with which to buy them something to eat. The brethren were hungry, and as soon as they reached the next village they went to a restaurant and ordered dinner for two. After eating their 'soup' the proprietor came to the table, passed the time of day, and entered into conversation. The Elders told him who they were, and handed him tracts number 1 and 2. After reading a part of number 1, he asked what they cost, and when informed that they were free, he left 20 pfennig on the table. The brethren thanked him kindly, called the waiter, and were informed that the two dinners cost 1 mark 20 pfennig. They gave the 1 mark 20 pfennig, and also 20 pfennig (which had also been *given* to one of the Elders) for the usual 'tip,' but to the surprise of both the brethren, the waiter thanked them kindly and returned the 'tip,' thus making the dinner cost them just the 'mark' that was given to them for that purpose.

"The Elders offered up a silent prayer of thanksgiving to the giver of all good, and continued their journey, bearing their testimonies, and distributing tracts. During the five days they were out, they had plenty to eat, good beds in which to sleep, and returned with four or five marks in their pockets, and best of all a living testimony in their hearts that God lives."

From Elder Willard Speirs we have a letter dated Saarbrücken, on the blessings of unity:

"We, the Elders in this branch, love one another, we love the Saints and they love us. We try to do our duty towards our heavenly Father, which has formed a chain of love for the work so strong that it has made our daily labor one of pleasure and joy. 96⅔ per cent. of all the Saints pay a full tithing, 89 per cent. strictly keep the Word of Wisdom. Our meetings, Sunday schools, choir practices and Bible classes, are all well attended by Saints and friends, in fact, it is very seldom that one is absent. They take a joy in hearing the word of God, and they wait anxiously for the time of the meetings to arrive. Our prospects for the future are bright, there being no less than fifteen friends who have already borne their testimonies in our meetings to the truthfulness of the Gospel, and of their wish to take upon them the name of Jesus Christ, through the holy ordinance of baptism. I repeat that the work is a pleasure and a joy, where such love and unity abounds, and we give our heavenly Father the honor for these blessings and mercies toward us, while engaged in His work."

ANOTHER Reverend gave expression to his ideas at the Free Churchmen's Congress, held in Park Hall, Cardiff, a few days ago. The clipping is from the *London Daily News* of March 14th inst. The Rev. Hugh Price Hughes, unable to be present through sickness, sent a paper to be read, as follows:—"'Is our Preaching as Effective as it Ought to be.' He held that the greatest misfortunes in the history of organized Christianity is the way in which the Bishop and the pastor have taken the place which in the Early Church belonged to the apostle and the prophet. The Bishop was originally, to a great extent, a Church officer, dealing with finance and organization, and he occupied a position quite subordinate to that of the apostle and the prophet, and he argued that they would never recover the fidelity and prosperity of primitive Christianity until the preaching of the Gospel with the Pentecostal power of the Holy Ghost resumed its primitive place. He was a Bishop and a pastor himself, but the supreme need, after all, was to preach the Gospel. Church members, instead of incessantly demanding the time and attention of their ministers, should themselves take part in the work. As for theology, nowadays that was most effectually taught through the Press, and theologians and expositors stood in the same relation to prophets and preachers that solicitors occupied in relation to barristers. The main difficulty of the English pulpit was not to convince people of the truth of the Christian religion, but to convince them of the necessity of submitting to the personal authority of our Lord Jesus Christ here and now."

THE Mormon Church is growing faster to-day than ever before in its history. It is building more churches, planting more settlements, maintaining more missionaries, all over the earth. The general public appears to know nothing of it except polygamy, and polygamy is only the ornamental buckle on its shoe. Behind that is the sturdy body and enterprising brain of a great materialism, which possesses attractions far more potent than a plurality of wives.—*Harper's Weekly, N. Y.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 21, 1901.

RESPONSIBILITIES.

The divine order of reward and punishment implies responsibility and agency, for these are all hinged together, and if we use the scriptural phraseology, this reflection could be well expressed by saying, "What God hath joined together, let no man put asunder."

This responsibility is cumulative, it grows by age, experience and opportunity. Thoughts and acts in childhood are without censure, but when intelligence increases blame is quite readily awarded, and there is an invisible criticism over all humankind, as well as the more tangible one which grows out of observation and natural expectation.

Official responsibility is assumed, and malfeasance in office is deemed to be criminal, indeed, public bodies and private individuals exact assurance, if not full confidence, when a character is required or security demanded; but it often occurs that confidence is violated when penalties are heaviest. Human nature is a wonderful study in this respect, and while there are men who are incorruptible, there are those who yield to temptation, who forfeit honor, confidence and virtue by some sudden impulse, some stress of temptation, or from a disposition which overlooks all moral obligation, and blinds itself to an inevitable exposure, which a child might almost have anticipated and comprehended.

These illustrations are on the commercial side mainly, or where men are entrusted with understood duties to another, and opportunities which almost every trusty position presents from time to time. Responsibility, temptation, opportunity and weak human nature constitute a combination which has proved fatal to many an unexpected victim, and brought sorrow to many an unsuspecting heart.

Moral delinquency is half-cousin to financial irregularity, but many a bright life has been wrecked, not because of speculation, but because of passional excess; not from a position of confidence, but from personal self-respect, not that others suffered, but that the guilty one has abased himself, for secret sins have eaten away original manhood, and bartered for momentary, illusive gratification, the high hopes of a youth's ideal.

Drunkenness, gambling, pleasure-seeking, like lasciviousness constitute the avenues of a perverted or overlooked responsibility, and, indeed, if we should count, we might almost conclude that there were more influences in favor of retrogression than of advance, more to allure in the way of evil than to draw in the direction of good; for "broad is the way that leadeth to destruction and many there be that go in thereat."

Responsibility for the proper direction and use of every human faculty and endowment rests upon the individual, subject in part, to the influences of society and institutions, which are all more or less potent in the formation of character; native force, however, will in most cases, overcome by individuality the average influences and bend them to itself.

These responsibilities are, however, all local and limited in comparison to the things imposed upon every Latter-day Saint, no boundaries of locality or state have been set to this, the world is the field now and time, but the spirit world and the eternities are included in the work. Men are called here to go from land to land, their mission is labor, their business to preach the Gospel continuously, without other than needed cessation, the congregation is then their range of appointment, they are made responsible for the souls of their village, town or district. This is "a great responsibility" as the Elders often say, they feel it in part, realize it in part, but they bear "the burthen of the Lord, and shrinking, dodging, neligence will not fill the bill," the fear of man, moral cowardice, disinclination are all foreign to their calling. "Open thy mouth wide and I will fill it," said the Lord, and this promise is theirs, this duty is theirs, the responsibility is theirs, it cannot be evaded or set aside, it is the authority of God in and by which His servants work, it is the business of the Elders and the old exhortation was to "be diligent in business, fervent in spirit, serving the Lord."

The lay members are also under similar responsibility, "having been warned, it is their duty to warn others," their kindred, friends, companions, associates in employment, are the subjects and objects of their care. To enter into conversation, to preach to them, to invite them to meeting, to intercourse with the Elders, and to give or lend a tract is every man's duty and every woman's privilege; idlers are out of place in the Church of Jesus Christ, there is room for all and work for all, all can have a testimony, all can deliver it, all are responsible, and there is no excuse, "He that watereth others is watered himself," and "there is that giveth and yet increaseth, while there is that withholdeth and it tendeth to poverty."

What a grand thing it is to go into a Conference where all are in earnest, where all are alive, where all are at work; how you realize this in the gatherings, how you feel it in the homes, how it meets you in the grasp of the hand, in the kindling of the eye, in the words of cheer and hope; there is a sense of responsibility, it is no child's play, no momentary calling, no holiday religion, the new convert thrills with it, the more experienced bubble over with it, the veteran lives in its balmy atmosphere and revels in the right and power to work.

The Elders of Israel, from the highest to the lowest, the Saints, from those of olden time to the last baptized, are expected to be interested every day, and to bravely meet, valiantly shoulder, and manfully march forward with their share of undoubted and everywhere reachable *responsibility*.

N.

PRESIDENT SNOW'S GREETING.—Elder Jesse G. Evans writes from Moss Side, Manchester, in regard to the above, as follows:—"I have had several

acknowledgments of the 'Greeting,' all of which have come from men of prominence. Dr. Hassall, of Farnworth, stated that it was the best he had ever read, and would like to get half-a-dozen more copies to send to some of his friends. Miss Scott, a school teacher of Manchester, says the thoughts contained in the 'Greeting' must have come from a wonderful mind, or were inspired from God. I thought I would send you these few statements to let you know that your efforts, coupled with ours, have not been lost."

FROM our dear Sister Emmeline B. Wells comes a very interesting letter reminiscent of her visit with us to some of the "sacred places" of England, where our hearts burned within us as we talked by the way; also of the pleasure she had of seeing the now dead, but long-loved Queen. Sister Wells has an appreciative eye for the beautiful, a warm interest in the historic, and an intense love for the great and good, hence eulogy of the Queen in no way surprises us any more than does her reverence for the brave and faithful women at home whose virtue and fidelity are known to all the Saints. We have proud satisfaction in adding to our collection of precious things the souvenir of our venerable sisters' birthday, Aunt Zina and Sister Jane Richards, the former the burnished link between the Prophet and this generation, the latter the relict of our (in the Gospel) life-long friend, President Franklin D. Richards. Memory binds these sacred names along with many others in that great chain of love and friendship which neither time nor eternity shall sever; they are ours, as we are theirs in the sublime order of brotherhood and sisterhood through the Gospel of Jesus Christ. Thanks for the loving memorials and thanks for the precious words and souvenir.—N.

THE Conferences are vieing with each other in the daintiness of their invitation to the special services. First we have Sheffield, then Nottingham and London, each neat and unique in their way, suitable for envelopes, and in many respects more attractive to some than the ordinary handbills, and in some way more catchy, suggestive, and as an Englisher would say, "more respectable." Success, not to innovation, but to improvement.

SISTER RUTH HOPEWELL, of Arnold, Nottingham, passed from this mortal life at 4 a.m. on the 11th inst., aged 83 years. She was one of those who embraced the Gospel in the early history of the British Mission, and has been a member of about forty years standing. She was a true sister, a good and kind mother, and an exceptional grandmother. Her chief delight was to help the orphan, the outcast and the needy. The Elders of Israel were ever her welcome guests. She was interred in the Arnold cemetery on the 13th inst., the funeral services being conducted by President Walker of the Nottingham Conference. Eight children, fifty-seven grand-children and thirty-five great grand-children are left to mourn her loss. "Honored and blest be her ever great name."—JOHN CUTHERS.

CLERKS of Conferences would confer a favor by sending in reports o their conferences for publication as soon as possible after the close.

RELEASES.—President Moroni Moss of the Grimsby and Elder Richard E. Jones of the Welsh Conferences respectively, have been honorably released to return home on the s.s. *Commonwealth*, leaving Liverpool March 28, 1901.

APPOINTMENT.—Elder Wm. B. Armstrong is appointed to preside over the Grimsby Conference.

CONFERENCE NOTICE.—The Semi-Annual London Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, March 31st, 1901, in the Clerkenwell Town Hall, Rosebery Avenue, E.C. Services will commence at 10:30 a.m., at 2:30 and 6:30 p.m.

ABSTRACT OF CORRESPONDENCE.

ELDER A. A. WOODS writes his mind from Norwich in the following words:

"I have been laboring in the Ipswich district up to the first of the present month, when President Pixton transferred me to the Norwich branch, and I am pleased to report that both are in good condition. The Saints in Ipswich are feeling well generally, they enjoy the Spirit of the Lord in their meetings. There are also several good, honest investigators, and while we know not what to-morrow will bring forth, the prospects are that a few honest souls will yet 'put on Christ by baptism.'

"When I arrived in Norwich I found a good feeling among the Saints, and on March 2nd five baptisms were performed, among the number being one of my cousins, which gave me great joy. On Sunday, March 3rd, they were confirmed in the regular fast meeting. It was a time long to be remembered by those present. Many bore their humble testimony to the truthfulness of the Gospel, as restored in these last days, while the hearts of many were so full that utterance was almost impossible. The Spirit of the Lord was plainly manifest, and tears of joy could be seen in the eyes of those who were privileged to be there, which included several who are investigating the Gospel truths. The evening meeting was also a time of rejoicing, the hall being filled with Saints and friends, and the future prospects are very bright.

"The Elders, under President Seth Pixton, are united, and are earnestly and diligently working for the cause of truth, and we are all looking forward to our coming conference with fond anticipation of having a spiritual feast. Already we are laboring to make it the most successful conference ever held in Norwich."

PRESIDENT JAMES L. MCMURRIN writes from Frankfurt, March 9th, as follows:

"We met President Schulthess on the 6th at Cologne, and came here yesterday, where we had a good meeting, and leave to-day for Stuttgart.

"The brethren arranged for a meeting at Elberfeld, and advertised it, but when the time came the priests commanded the hall owner to turn the Elders out. He did so, and they hired another hall, handbills were printed

and circulated, but through the same interference they were again turned out. Some of the brethren thought of taking steps to collect damages from the hall owners, but I advised against such a step. They will endeavor to get their statement in a prominent paper setting forth the facts for the information of the public, and if they succeed it will do a great deal of good. They got an article in one of the German papers in relation to the work of the Latter-day Saints in Deutchland. It was very much mutilated, however, and the brethren were greatly disappointed. The editor got mixed up in regard to the number of Elders at work, and stated that there were seventy-five in each branch, that would make twenty-five hundred for the German Mission.

"We had a splendid Conference on the 10th, a large number attending the evening meeting, and at the close many remained at the hall entrance discussing what they had heard.

"On the 11th we had one of the finest Priesthood meetings I ever attended, it lasted seven hours, and made all hearts rejoice. The brethren have been working without money, and their reports abundantly prove the wisdom of their course. We go to Heilbronn and hold a meeting to-night."

PRESIDENT S. Q. CANNON writes rejoicingly from Rotterdam, March 8, as follows:

"I MAY say that President McMurrin has left this Mission and gone over to Germany. I accompanied him as far as Brussels, and from there he and Sister Booth departed the day before yesterday for Cologne, both in very good health and spirits. To say that his visit was enjoyable and profitable to us would be expressing it but mildly, for it did an incalculable amount of good, not alone to every one of the missionaries present, but likewise to the Saints and strangers who had the good fortune to be present at our meetings. My only regret is that we were not able to have Brother McMurrin and Sister Booth stay with us longer, and hold more meetings in different places; but we are going to profit by this experience, and the next opportunity that offers for one of the Presidency from Liverpool to come over here, we shall use our best efforts to have the visit extended for a longer period. It was certainly an inspiration, also, that Sister Booth should come, for her earnest testimony made a deep and happy impression upon all. The counsel and instruction given by President McMurrin was pointed, and certainly had the effect of making every one of the missionaries more determined and steadfast in prosecuting the labors resting upon all with greater vigor, and with the guidance of the Holy Spirit."

PRESIDENT J. H. FRISBY partly wrote the following letter on his release, but owing to his sickness it did not come to hand at that time:

"It appears from the STAR of January 31st, that the time when I must take my departure from this land and return to my home in the west has arrived, and it being impossible for me to give the parting hand to each of the many Elders and Saints whom I have met and learned to love so well, will you permit me to say a parting word through the medium of the STAR.

"It is now two years since my arrival here, and my sojourn has been principally one of joy and pleasure. The experiences gained will, I trust, be of profit to myself, and not altogether unpleasant or unprofitable to others. Looking back over the two years, I cannot help but recall the many acquaintances that I have made, and the pleasant associations enjoyed, first among the warm-hearted Saints and Elders of the Leeds Conference, later in the Bristol Conference, and last of all the Saints in the Birmingham Conference, and the noble band of faithful and efficient Elders whose intelligence and faithfulness are attested by the efficiency of their labors, whose purity and earnestness of purpose is worthy of all commendation, and whose earnest devotion and untiring efforts have turned into a pleasure what otherwise would have proven to me a heavy task.

"The Saints of whose kind hospitality I have partaken, and whose society I have enjoyed so much, will ever be held in fond remembrance, and their kind actions will never be forgotten, nor will the Lord suffer them to go unrewarded. Let me exhort them to be still diligent and faithful in keeping the commandments of God, and living up to their duties, that the light which has dawned on their pathway may grow brighter and brighter, through obedience to the precious instructions which have been, and will yet be received from the servants of the Lord who are in their midst, then shall the grace of our heavenly Father continually abound in you all, and lead you onward and upward to a higher and a better life.

"To the Elders, my fellow-laborers, let me say, may your love and devotion to the truth increase that your joy may be full, that you may go forth in the power and demonstration of the spirit of the Lord, until every difficulty that now impedes your onward progress shall be removed, every obstacle be successfully overcome, and through your ministrations among the people the knowledge of God shall increase in the land.

"Be faithful, dear brethren, to your high and holy calling, seek above all things the spirit of God to direct you, and when it comes, follow its promptings; pursue your labors in mighty faith, preach glad tidings of great joy to the meek, bind up the broken hearted, and proclaim a day of light and liberty to the world.

"With heartfelt joy and gratitude to our heavenly Father for the bestowal of His many mercies, and with unbounded love for my fellow-laborers and the Saints, I pray for the prosperity of Zion both in its gathered and scattered condition, and for the ultimate triumph of the household of faith.

"May the blessings of a merciful Father ever attend you, that each may be able to endure faithful, and assist in the full accomplishment of God's purposes in the earth, and thus may we all secure unto ourselves glory, immortality and eternal life in our Redeemer's kingdom.

"I could not possibly conclude and do justice to my feelings without saying something concerning my recent illness and the kindness shewn to me by the Elders and Saints in Birmingham. Their kindness is entirely beyond the reach of praise, each one seemed to study only how they might alleviate my suffering, and as far as possible add to my comfort; for this they are certainly entitled, and I trust will receive, the blessings of all the

servants of God. May the Lord ever bless them, and should misfortune or sickness overtake them, may they never lack for friends in their affliction; may loving hearts and willing hands ever be as ready to minister to their wants as they were to care for me; in the hour of distress may kind angels ever be near them to soothe and comfort them, and cause them to remember their watchful care over an humble servant of the Lord while a stranger in their midst."

SHEFFIELD CONFERENCE.

THE Sheffield Semi-Annual Conference, convened in the Temperance Hall, of that town, March 17, 1901.

Of the Presidency of the European Mission present, were: President Platte D. Lyman and H. W. Naisbitt; of the Leeds Conference, President B. Y. Benson, Elders J. G. Smith and C. N. Stillman; of the Manchester Conference, Elders Henry Haslam and W. Y. Stoddard; of the Nottingham Conference, A. R. Reddish and H. W. Cushing; and all the Elders and Sister Emily Brinton of the Sheffield Conference. The weather was very stormy, but quite a number of Saints gathered for the occasion, President S. J. Parrish presiding.

10:30 a.m. Singing. Prayer by Elder James Adams. Singing.

President Parrish made opening remarks, welcoming all to the Conference, and then read the statistical report for the last six months: Missionaries from Zion—High Priests, 2; Seventies, 11; Lady Missionary, 1. Local Priesthood—Elders, 13; Priests, 9; Teachers, 3; Deacons, 4; members, 288; children under eight years of age, 71; total number of souls, exclusive of missionaries from Zion, 388. Tracts distributed—from door to door, 17,486; open air, 469. Books sold, 15; loaned, 199; given away, 36. Strangers' houses visited—with first tract only, 4,659; by first invitation, 258; by re-invitation, 625. Gospel conversations, 1,118. Meetings held—hall, 157; cottage, 69; open air, 3; Sunday school sessions, 59; M. I. A. sessions, 18; Bible classes, 17; Priesthood, 28; total meetings, indoor, 348; outdoor, 3. Baptisms, 33; confirmations, 33; ordinations, 6. Children blessed of members, 6. Members died—over eight years of age, 2; under eight years of age, 2. Removed 2. New subscribers for the STAR, 5.

President H. W. Naisbitt spoke interestingly of the organization of the Church, also why and how we sustain its officers.

President Platte D. Lyman presented the general authorities of the Church, who were all sustained, as were also President Platte D. Lyman, with James L. McMurrin and H. W. Naisbitt as counselors of the European Mission. Elder S. J. Parrish was then sustained as President of the Sheffield Conference, with Elder C. D. Brinton, Sister Emily Brinton, Elders A. E. White, F. J. Morris, Joseph Cooper, W. A. Shepherd and Granville Barlow in the Sheffield district; Elders C. W. Gold and James Adams in the Barnsley district; Elders W. H. Banks and Thomas Beach in Doncaster; Elders M. L. Butler and E. G. Burdett in the Sandal district.

The remaining time was occupied by Elders M. L. Butler and E. G.

Burdett, who spoke encouragingly in regard to the work of preaching the Gospel. Singing. Benediction by Elder J. G. Smith.

2 p.m. Singing. Prayer by Elder A. E. White. Singing.

President B. Y. Benson and Elder J. G. Smith of the Leeds Conference, spoke of the necessity for correct living, and the restoration of the Gospel.

Anthem by the choir, "The earth is the Lord's."

President Lyman occupied the time in speaking upon the third Article of Faith, said that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

Singing. Benediction by Elder C. W. Gold.

6 p.m. Singing. Prayer by Elder F. J. Morris. A solo was then rendered by Sister Annie Shimeld.

President H. W. Naisbitt spoke on the relationship of man to Deity, and what constitutes a Christian.

Singing, Doxology. Benediction by Elder W. H. Banks.

Among those recently baptized were nine deaf mutes, several of them being present at the Conference, which they seemed to enjoy very much. All the Elders, including the Presidency, were more than pleased to see them there, regretting only their inability to converse with or encourage them in the noble work they have begun.

The ministry and Saints all rejoiced in seeing so many present, and also felt grateful to the sisters who so ably managed the tables for refreshment, and also to the choir and leader.

Monday, 10:30 a.m. Priesthood meeting was held in the Music Hall, which was also a pleasant opportunity for bidding farewell to the Presidency and the visiting Elders. We shall all now go out with renewed desire to do our duty.

A. E. White, Clerk of Conference.

As showing the immense carrying capacity of the great steamships of the present day, we will refer to the White Star *Cymric* representing one type of vessel, and the *Georgic* representing another, which may be of interest:—

"The *Cymric* on a recent voyage from New York to Liverpool brought 600 head of oxen, 164 horses, 854 boxes of bacon, 1,987 barrels of oil, 35 hogsheads of tobacco, 186 tierces of tobacco, 27 cases of tobacco, 700 half barrels, 2,500 boxes and 202 tierces of lard, 75 cases of lunch tongues, 4 cases of trimmings, 5 barrels and 5 tierces of tongues, 10 tierces of provisions, 10 half barrels of sausage meat, 50 barrels of bark extract, 302 barrels of hops, 250 sacks of oatmeal, 87,842 bushels of wheat, 2 box samples and 300 barrels and 10 boxes of dyewood extract, 250 tierces of grease, 681 tierces of tallow, 95 bundles of pipe, 2 crates of safes, 68 packages zinc skimmings, 25 barrels of metal polish, 10 cases of wood, 1 coop of fowls, 451 cases of paraffine, 54 reels of electric cable and 1 box of supplies, 2,829 steel billets, 1 box of syrup, 1 dog, 1,760 sacks and 675 bags of oilcake, 64 packages of chemicals, 250 barrels of syrup, 330 kegs of nails, 26 packages of tinned provisions, 6 packages of stores, 6,204 bales of cotton, 326 tierces and 50 hogsheads of tallow, 70 barrels of grease, 283 dogame spars, 25 barrels of pork, 14 bales,

5 barrels and 1 hogshead of scrap copper, 62 barrels of hog hair, 2000 sacks and 500 bags of middlings, 162 bales of leather, 5,873 pigs of lead, 347 barrels of hair, 30 tierces of casings, 225 cases of lard, 600 cases of tinned meat, 2,541 bags of acetate of lime, 547 pieces of pipe, 1,245 pieces of hogshead staves and 3,657 pieces of barrel staves, 5,418 pieces of roofing slate, 825 pieces and 7 car loads of oak, 8 cars of white pine, and 641 bundles and 2,833 pieces of walnut.

The *Georgic*, a Leyland liner, from Portland, Maine, brought 287 oxen, 653 sheep, 1,335 bales of cotton, 2,317 boxes of meat, 4,150 boxes of cheese, 1,495 boxes of butter, 100 bags of starch, 1 case of peaches, 46 packages of goods, 151 cases of bed ends, 100 barrels of tallow, 14 boxes and 3 kegs of emery stone, 50 cases of organs, 1 case of hosiery, 2,001 boxes of canned apples, 150 packages of paper, 197 crates of frames, 25 barrels of potash, 196 bales of hay, 50 barrels of glucose, 51 crates of poles, 306 sacks of beans, 9,437 bushels of oats, 175 sacks of peas, 187 packages of leather, 300 packages of lard, 334 bundles of lumber, 7,022 barrels of apples, 125 sacks of oatmeal, 3,771 pieces of maple blocks, 1,000 cases of canned meats, 7,700 sacks of flour. and 80,637 bushels of wheat.—*Liverpool Post.*

PROFESSOR HADLEY, president of the Hale University, speaking at Boston, said, "We shall have an Emperor in Washington within twenty-five years, unless we can create a public sentiment, which, regardless of legislation, will regulate trusts."

DIED.

GREEN.—Suddenly, in Cheltenham, March 3rd inst., Sarah, wife of Thomas Green, who was born August 15th, 1827, and baptized many years ago by Elder J. D. Ross, then lived and died a faithful Latter-day Saint.

HAMILTON.—In Belfast, March 7th, 1901, Elizabeth, daughter of William and Jane Hamilton, who was born March 27, 1885, and baptized December 8, 1894. She was an obedient daughter, and for her age a faithful Latter-day Saint.

HOPEWELL.—At Arnold, Nottingham, March 11, 1901, Ruth Hopewell, who was born at Hathern, Leicestershire, November 29, 1819, was baptized by Elder George Harper, August 28, 1864. Deceased was a good Saint for many years, and has children and grandchildren in Utah.—*Deseret News, please copy.*

HANDLEY.—In the 4th Ward, Salt Lake City, Fanny A., the beloved wife of Benjamin F. Handley, aged 24 years, 8 months, 12 days. Deceased was the daughter of Samuel and Mary Allen, and was born in Cardiff, Wales, August 19th, 1876.

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